

## Sabbatical Report Term 3

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‘The task of education in New Zealand is to prepare our children to fully be New Zealanders, to tread this land and to share its spirit, to honour and know our heritage and hereby treasure that heritage.’

Jack Shallcrass

The purpose of my sabbatical was to inquire, explore and research elements of bilingual education, with a view to establishing a bilingual class at our school. This resulting discussion document will be able to inform and enable our Board of Trustees to make decisions as to whether a bilingual class would be beneficial and effective for all our tamariki within our context.

Greerton Village School is a fiercely authentic and inclusive school. We are fortunate to have within our vibrant learning community a wide range of cultures, with ākongā bringing differing talents, interests and abilities to our kura. We also have 27 ORS funded students and approximately a third of our roll has additional learning needs. Every child is a highly valued taonga.

Development of a strong and meaningful ‘living’ Kaupapa has been fundamental to our development; pride in whom we are, where we have come from, where we stand both as individuals and as a school, and what we each bring along with our rich and diverse whakapapa. These are the foundation threads of our protective ‘Korowai’ woven together by aroha and whakawhanaungatanga (Macfarlane 1999) strongly supported by Whare Tapa Whā. (Durie 1994) Our unconditional focus is genuine and caring inclusion, while strengthening beliefs and practice to benefit all, and always being relentless in serving our learners, whānau and community in the best way possible.

Our Charter Goals emphasise the importance of ‘providing success for Māori through high quality learning processes’. This includes kaiako also understanding the key principles of the ‘Māori Education Strategy - Ka Hikitia’ (2008, also echoed in Tū Rangatira 2010) in that all Māori ākongā have unlimited potential, have cultural advantage virtue of who they are, that being Māori is an asset, and that they

are inherently capable of achieving success. It also includes educators learning and authentically using Te Reo confidently and correctly.

Underlying focus questions for my sabbatical:

- How do we support our ākonga to experience educational success as Māori and build confidence so they can realise their potential as Māori? (Te Akatea, Māori Principals' Association Website).
- What is the best and culturally safe way for us all to do this?
- Would the development of a bilingual class within our mainstream school be the answer to support a selected group of our tamariki?

At GVS we already strive to provide culturally appropriate, flexible and safe settings in our kura that respect, suit and cater for the needs of all our ākonga and their whānau. Protocols and practices such as karakia before and after every gathering and meeting, mihi whakatau and powhiri, blessings of buildings and playgrounds, provision of Te Reo Māori, kapa haka, mo rakau, ti titoria, himene, waiata, bilingual daily radio sessions and the like are embedded and are a normal part of the life of our kura.

It is advantageous for all tamariki to be in culturally safe classrooms so that students from “non-dominant cultures” can also feel safe and succeed. (Macfarlane, Glynn, Cavanagh and Bateman. 2007) Cultural knowledge and competence is of prime importance for all ākonga regardless of cultural background. Highly inclusive school environments, such as our own, promote this also embracing both mauri and mauri ora; that which connects one with the wairua of creative potential, mana ake and well-being (Love, Lawson-Te Aho, N. Love and Shariff. 2016).

Key findings from Te Kotahitanga (Bishop and Berryman 2009) et al support, affirm and confirm that relationships and interactions between teachers and ākonga in the classroom are pivotal. Effective teaching of Māori ākonga by effective teachers who take a positive, non-deficit view of Māori students and see themselves as capable of making a difference for them are key to ākonga feeling safe.

Development of these close, trusting and mutually beneficial relationships, while forging a strong sense of belonging, also bring about a real and positive change in attitudes and behaviours, levels of engagement and in learning outcomes. For these to grow and be sustained rigorously into the future there must be significant school structural supports in place, keeping a determined focus on this main principle philosophy and that acceptance of it comes from the heart, it is philosophically believed and authentically actioned - where all are paddling our collective waka forward. In this way, all interactions, learning and teaching will evolve from a strength-based approach.

In order to better appreciate Te Ao Māori values and knowledge, educators need to understand the important basic concepts that underpin human development within a Māori world view. Durie (1994) clearly explained this with his Whare Tapa Whā (four sided house) model based on the four walls of a house – hinengaro (mind), tinana (body), wairua (spirit) and whanau (family) to build individual well-being (oranga). Each corner stone must develop equally and support each other so the whare is strong and resilient. Glasser's model (1978) based on what he sees as five basic needs: survival, belonging, fun, freedom and power, dovetails well into Whare Tapa Whā. First and foremost, we must ensure that all needs are being met for ākongā so learning and, consequently, achievement can occur.

Smith (1995) observes that “turning around the history of educational achievement for Māori is as much about restoring and maintaining whānau values and practices as it is about designing and delivering culturally appropriate curriculum and pedagogy”. (cited ‘Tu Tika Te Whanau: Bi-Cultural Issues in Helping Families Change’ Macfarlane and Glynn 1999).

Macfarlane's framework, well supported by Bishop and Glynn, identifies the process of building relationships as a key tikanga (deeply embedded customary systems of values and practices in the social context), a culturally responsive approach, for improving behaviour and learning outcomes for Māori ākongā. The following five concepts of Macfarlane's 'Educultural wheel' (MacFarlane, Glynn, Cavanagh and Bateman. 2007): Whanaungatanga (relationships), Rangatiratanga (self-determination), Manaakitanga (ethos of care), Kotahitanga (unity and bonding) and Pumanawatanga (a beating heart) meld well with the concepts of the Hikairo Schema/Rationale and Te Kotahitanga.

Māori preference for learning in group contexts reflects their everyday interaction in whanau processes. Inclusive use of ako and tuakana-teina learning relationships along with modelling are two aspects that have a positive influence on ākonga behaviour and wellbeing in addition to supporting learning. While modelling is a natural strategy in learning and teaching in all cultures, for Māori it is an active tool in transmitting language, customs and knowledge as reinforced and supported by Vygotsky's theory (1978) of zones of proximal development and the concept of scaffolding.

Over the years, there have been resources developed and implemented to support and enhance teachers' practice to support ākonga in all settings from ECE through to the end of Secondary schooling. The Hikaro Schema (ECE) is "a powerful example of culture growing out of the past, and functioning in the present." (Macfarlane 1997) It contains seven dimensions each representing a particular aspect of culturally responsive teaching practice which, when viewed as a whole, naturally interconnect and merge during teaching and learning activities. Ka Hikitea, Te Kotahitanga and its re-birth as Te Hurihanginui (MOE 2018), also encourage educators to reflect on the ways in which they engage ākonga, along with whānau, while enabling them "to work collaboratively in terms of co-constructing goals and outcomes that are relevant to their learning contexts and community." If interventions are required then they need to be "designed and implemented from within a Māori world view" and that "non-Māori educational professionals working with Māori students need to back off from implementing more and more learning and behaviour management programmes which continue to ignore language and cultural values and practices" (Macfarlane and Glynn 1999).

Strengthening personal cultural competence, knowledge and understanding in addition with sharing and the learning from Iwi, coaches, mentors, across and within schoolteachers and colleagues within Kahui Ako would strengthen resolve for both ākonga and practitioners. If we all held an unwavering belief in the competence and knowledge that ākonga bring to their learning, horrifying achievement statistics would be obliterated and accordingly, success would become everyone's reality.

Bilingual education involves instruction in two languages. For a programme to be deemed to be bilingual, the key is that both languages must be used as a medium of instruction and to deliver

curriculum content. This can occur in mainstream schools as well as in designated bilingual units/classes. (Macfarlane, Glynn, Cavanagh and Bateman 2007).

A bilingual class/unit “creates a positive environment for ākonga to learn Māori; an "additive" environment which values Te Reo Māori, and where Te Reo Māori and English is equally valued and used” by ākonga and kaiako alike. (May, Hill and Tiakiwai 2006). They are most effective when whānau, the kura and the wider community see it as good for ākonga to become proficient in their first language, to become fluent and empowered in being able to speak, read and write in two languages within our mainstream schools. “Becoming biliterate is the key to academic success” (May, Hill and Tiakiwai 2006).

Research clearly shows that the most effective bilingual classes are also those with the highest level of immersion where all teaching and learning is in Te Reo Māori. While at primary school level, an ākonga needs to be in a bilingual class / unit for at least six years and they need to be "taught Māori" as well as being "taught in" Māori. (May, Hill and Tiakiwai 2006)

In a specific bilingual programme kaiako must consistently use Te Reo Māori for teaching, and at least 50% and preferably more, must be taught in Te Reo Māori, to be effective. (May, Hill and Tiakiwai 2006). Kaiako are also models of how to speak Te Reo Māori. Ākonga will copy their teachers, so the teachers need to be speaking correctly. Teachers must also understand how children and young people learn a second language and they must know the best methods for teaching a second language.

Bilingual kaiako often "mix" languages and, while there is nothing wrong with this, research shows it is best to keep the two languages separate when teaching. (May, Hill and Tiakiwai 2006). This helps students to learn the languages more easily. For example, use of Te Reo Māori in the morning and English in the afternoon.

Conversely, there is research demonstrating the advantages of additive bilingual education on learner achievement within mainstream English-medium programmes particularly with reference to Pacifica students. (Horrocks, Ballantyne, Silao, Manueli and Fairbrother 2012.)

De Jong and Howard (2009) support integration in two-way immersion education, while equalizing the linguistic benefits for all students. “Bilingual enrichment programmes that integrate language majority and language minority students, two-way immersion programmes have the potential to overcome the harmful effects of segregation and remedial education that are the frequent by-products of educational programmes for native speakers of languages other than English.” Also that “native/non-native speaker integration is considered essential in these programmes to achieve positive academic, linguistic and cross-cultural outcomes for all students”.

Due to a lack of fluent Te Reo Māori speaking kaiako (in addition to kaiako generally), kaiako need to be able to access special ongoing quality professional learning and resources that combine learning Te Reo Māori with how to teach in Te Reo Māori. Unfortunately, this will take time and that is something that we do not universally have much of if we want Aotearoa to be a fully functioning, aware and caring bicultural society.

An unexpected outcome of my sabbatical is that I feel that, at this time, establishing a bilingual class is not in the best interests of all our ākonga, kura or whānau. I believe that such a class suggests inclusive exclusion, as in the realm of special schools/separate satellite classes etc. They have interesting parallels. Could a bilingual class perpetuate some unacceptable thinking in the same way that segregating of special needs children can do? Special schools, satellite classes do a similar thing for tamariki who just are not, and cannot make it in the mainstream with current allocations of resources. I considered that it may be that bilingual classes serve a necessary, albeit temporary purpose until such time as we 'exterminate deficit theorizing'. How are we going to do this without some huge voluntary shifts being made or should we 'go for gold' to lift bilingual and tikanga knowledge and practice within the mainstream? Resourcing, or the current lack of, is a huge issue that will challenge as there will need to be substantial top quality professional learning and development (PLD).

I also ponder that perhaps a separate bilingual class would foster a scenario in a kura where educators could become 'relaxed' about their personal development and practice in Te Reo Māori and Tikanga to the detriment of themselves and their both Māori and non-Māori tamariki?

So while we can develop bilingual units/classes to cater for a few, surely, as inclusive schools, we should be uplifting and upskilling ALL in Te Reo Māori, tikanga and in culturally safe practices?

Te Reo Māori is one of the three official languages of NZ, along with English and Sign Language, so we must all vociferously promote the use of Te Reo Māori as ‘a living language and as an ordinary means of communication’.(Maori Language Commission)

Cultural competence is an integral part of who we are as a school and, as such, the belief that all ākonga can succeed and that we can do it has to come from the heart of everyone learning and teaching in our kura. To support our stance, the importance of selecting the right staff cannot be over-emphasised. We want culturally strong, capable and forward thinking teachers with empathetic and compassionate hearts, who use Te Reo Māori (from beginners to the most fluent), with an unerring belief in the capabilities and capacities of their ākonga. The need and reason to be culturally safe for tamariki, and whānau for that matter, is highly imperative within an educational environment.

We must continue to determinedly strengthen and sustain the belief amongst tumuaki and kaiako that every child can succeed and succeed well in an equitable and non-racist system where the pedagogy and practice is culturally responsive and, above all, highly effective.

We have always acknowledged the profound value in all aspects of Te Ao Māori and, while much is still untapped, our collective eyes are opening wider to its potential and richness. There are other culturally effective and educative ways to ensure that all our Māori ākonga succeed. Our ākonga bring with them such a multitude of rich experiences and cultural expertise which when shared can only bring benefit to others. This is another immense resource for us as educators into which we must tap and use.

Education is certainly the key so let us first listen. Listen to the voices in our classrooms and kura, listen to our whānau and communities and listen to Aotearoa. I was fortunate to read Alan Duff’s latest book ‘A Conversation with My Country’ (2019) in which he repeatedly emphasises that it is education, starting when our tamariki are young, that holds the key. It must, however, be unilaterally and unapologetically culturally responsive and relational based on firm and well-researched evidence / pedagogy.

I think, in some respects, we have been dogged by some negative prejudices (pre-judging) so a willingness to be open to the need for cross-cultural understanding is imperative if we are to change mainstream attitudes to the Māori viewpoint and tikanga. Through such insights, we can develop richer cultural understandings. So, let us have every day as 'Te Rā o Te Reo Māori', instead of the once a year 'Te Wiki o Te Reo Māori', where we can concentrate on collectively building our knowledge in Te Reo Māori and we are using it every day. Familiarisation and acceptance of the language and tikanga also assists in developing understanding of the culture.

Without a doubt, collectively facing and addressing the urgency and entire truth of our bicultural past while implementing culturally responsive and relational pedagogy (CRRP) is a necessity. We need, as a nation, to be open and willing to step up.

We must also ensure that authentic, robust and consistent practices are securely embedded throughout and across all kura and communities in Aotearoa. Open minded skilful practitioners, who really breathe and genuinely believe, embrace and practice Tikanga, including broadening our knowledge, expertise and use of Te Reo Māori and other languages, is what all our ākonga need and deserve. It is also what our country deserves and needs so we can all, on an even footing, wholeheartedly stand for and rejoice in our rich bicultural heritage.

“Ko au, ko au. Ko koe, ko koe. Me haere ngatahi taua”

“I am me. You are you. Let's move together in tandem”

While I certainly believe in and applaud bilingual education, I feel that, at this time, having a single bilingual class at our school would not be the answer for our entire Māori ākonga, whānau and those from other cultural backgrounds. A single class could be viewed as inequitable as there would be other tamariki (and their whānau) in the mainstream who, while they would be very interested and want their tamariki to be a part, could not logistically be included into a single class. A single class/unit (fully junior or senior, or all levels) could also be seen as 'inclusively exclusive' (Zapata 2000). This could also give rise to issues of selection criteria and fairness. In addition, as mentioned, it could be considered a



possible 'cop out' for some educators who will think that they won't need to step up to the plate culturally etc. as the bilingual class would be catering for those interested.

I would like to see all classes being as culturally safe as possible, with great opportunity in the provision of learning and using Te Reo Māori while being immersed in Tikanga. I also believe that this will enrich the lives of all, kaiako, tamariki and whanau alike. We have some talented educators and role models within our school who are strong in Te Reo Māori and cultural awareness, belief and practice. We could all learn and benefit from this often-untapped great resource in the way of modelling, coaching and mentoring.

I believe that in adopting a full school stance there will be tremendous advantages cross-culturally for all ākonga within our school and including kaiako and whanau. This, in turn, will develop and nurture interest, understanding, expertise and strong belief in all cultures that make up our rich and diverse school population.

'Mā tini, mā mano, ka rapa te whai'

By many, by thousands, the object will be attained.

*By joining together we will succeed:*

*a great number will easily accomplish what a few cannot.*

As educators, we have a collective mantle of responsibility. "A combination of effective, open and responsive school leadership, alongside well-designed and planned whānau engagement, with a focus on students, has the potential to change educational outcomes for Māori." (ERO Report Epstein, 2001; Hornby & Lafaele, 2011.)

We all must respect and share the **real** history of Aotearoa in all schools while ensuring that we faithfully acknowledge, follow and honour the Articles of Te Tiriti o Waitangi. While none of us can live in the past, we can certainly acknowledge, draw knowledge and understanding from it and learn for the future of Aotearoa.

Looking ahead, we must also be determined to advocate and invest “in strengths, opportunities and successes” and “to sharpen the focus” to expand the potential and achievement of Māori (Ministry of Education 2010). When this occurs all ākonga, no matter the culture, will benefit and achieve enabling us all to live in an authentic and caring bicultural society.

In conclusion, I also draw from Te Hurihanganui, which has been formed by a group of sector experts working with the Ministry of Education to consider what a new version of Te Kotahitanga (Phase 3) might look like. There is a large government investment over the next three years to implement it in six communities. (Well-being Budget 2019).

- I see there a need to continually focus on and implement CRRP (Cultural Responsive and Relationship Pedagogy) in depth across all classrooms in our school informing relationships and interactions at all levels of school and community relations so that it will become habitual.
- We must allow time for observation, feedback, co-construction and shadow coaching to inform and support all.
- School Leadership must be responsive, proactive and allow power sharing ensuring that staff include and work alongside Whanau and community in a highly inclusive and trusting context.
- The key is sustainable ownership, which is seen when teacher learning is central to the school and its systems to support teacher learning.

My thanks to the Board of Trustees, our Leadership Team and staff of our school for wholeheartedly believing and supporting me in my application, sabbatical leave and my undertakings. To the many with whom I spoke and debated, my grateful thanks for your candid sharing; I learned much that is valued from you all.

It has been a great privilege to be able to access such a valuable opportunity to not only focus and reflect on my inquiry, but to also strengthen my own knowledge and understanding, including strategies and skills, of Te Ao Māori and Māori learning pathways.

I feel that I have gained a more expansive and broader insight, clarity and understanding of the bilingual 'picture' and to the possibilities for change within our school based on the best pedagogy and

practice of others. Any decisions made around development or enhancement of our practice will be meaningful and well informed while collaborating with and strengthening our good relationships with our ākonga, whānau and community.

It has been a highly beneficial learning and reflective experience which certainly reinforces that all ākonga can be lifted to be “confident and connected learners” (GVS Charter 2019) with a strong voice, to which is listened to and valued in a culturally safe context.

Anne Mackintosh September 2019

**Sabbatical report readings, references etc.**

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'Key findings from Bilingual/Immersion Education: Indicators of Good Practice' Stephen May, an international authority on bilingual education.

*'Transition from Māori to English: A community approach'. Ted Glynn*

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'A Conversation with My Country' Alan Duff 2019

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'Summary of our Education for Maori Reports' Controller and Auditor-General, Tumuaki o te Mana Arotake. Mere Berryman, Lorraine Kerr, Angus Hikairo Macfarlane, Wally Penitito and Graham Hingangaroa Smith October 2016.

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'Cultural relationships for responsive pedagogy builds on Maori metaphors' Poutama Pounamu, Te Kura Toi Tangata, The University of Waikato. 2019.

'Tātaiako Cultural Competencies for Teachers of Maori Learners' Education Council

'Ka Hikitia -Managing for Success: The Maori Education Strategy 2008-2012.

'Treaty of Waitangi Framework for Health Waikato' Discussion document 2000.

'Tū Rangatira - Maori Medium Educational Leadership' Ministry of Education 2010.

Te Tiriti o Waitangi leveled curriculum support 2018

GVS Maori Student Achievement Plan 2019.

Ako Nga, Whanau and community surveys; kanohi ki te kanohi interaction and discussions with and feedback from Whanau both formal and informal; attendance at Poutama Pounamu hui with Margaret Egan (Te Kura Toi Tangata); findings from the implementation of Rongohia Te Hau in our school 2019; visit to Tumuaki me Wahine Toa Ngaere Durie and Brookfield School (a watershed moment for me), AST and WST Kahui Ako hui at GVS; attendance at Kahui Ako CRRP workstream hui and Kahui Ako Governance hui with Iwi and colleagues etc.

